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Mr. REEVES's
ASSIZESERMON,

PREVACH'D at

ABINGDON,

July 14. 1713.

Imprimatur, *Mr. R. E. M.*

BERN. GARDINER, A

July 25. 1713. Vice-Canc. Oxon.



A
S E R M O N

PREACH'D at the

A S S I Z E S

Holden at *A B I N G D O N*,

In the C O U N T Y of

B E R K S.

July 14. 1713.

Before the Honourable

Sir *LITTLETON POWIS*,

A N D

Sir *ROBERT EYRE*,

} Knts.

Justices of the Court of *Queen's-Bench* at *Westminster*.

By *WILLIAM REEVES*, Chaplain in Ordinary
to Her MAJESTY, and Vicar of the Parish of
St. Mary's in *Reading*.

O X F O R D: ⊕

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STERN MON

TRACED TO THE

ALSKES

HOLDEN AT A BINGDOM

IN THE COURT OF

BERKS

JULY 14 1713

Before the Honorable

SIR JAMES OAKLEY



SIR ROBERT

Justices of the Court of Chancery

WILLIAM STENNIS, Esq.

and Vice-Chancellor of the Court

St. Mary's in Reading.

OXFORD

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TO the WORSHIPFUL

ANTHONY BLAGRAVE, Esq;

HIGH-SHERIFF of the County of

BERKS,

AND TO

The GENTLEMEN of the Grand-Jury,
of the said COUNTY.

Sir John Stonehouse, Bar^t. } Knights of the Shire.

Robert Packer, Esq;

John Blandy, Esq;

Francis White, Esq;

James Stonehouse, Esq;

Richard Hide, Esq;

Richard Bigg, Esq;

Richard Stonehouse, Esq;

John Head, Esq;

Walter Parker, Esq;

Richard Lyford, Esq;

John Pope, Gent.

William Geering, Gent.

John Tubb, Gent. &c.

GENTLEMEN,

YOUR Request, is all
the Apology I shall
make for sending this
Sermon into the World; The
Mean-

The Epistle Dedicatory.

Meanes of it perhaps may
Expose me to the *Men of*
Change, but the Meaner it is,
the more it testifies Your Af-
fection to the Government,
and that You are not asham'd
of Loyalty in any Dress. It
was design'd only at first as a
small Testimony of that Re-
spect I owe to the High-She-
riff; and his steddy Adherence
to our Church and Monarchy;
his known Candour and
Goodness of Nature have
Mised him, I fear, into a
much better Opinion of this
Dis.

The Epistle Dedicatory.

Discourse than it deserves.
And I am apt to believe, that
the Agreeableness of the Sub-
ject was the Temptation that
seduc'd You likewise into an
Approbation of the Sermon,
in Spite of all its Imper-
fections. The Design of it,
I am sure, was Honest: It
was to perswade us to be
Happy *as a Nation*, by not
Medling with Them that are
Given to Change; and stronger
Motives for Complying with
this Advice we cannot have,
I think, than what we have at
pre-

The Epistle Dedicatory.

present. And if this Discourse
may contribute any Thing
thereunto, We have both our
Ends, I in the Writing, and
You in the Requesting it to
be made Publick. I am,

GENTLEMEN,

Your most Obedient

Humble Servant,

WILLIAM REEVES.

at Rest? Must we Remonstrate with the
 known in our Mouths, and Project Grievances that are not, and be putting our Cases of Resistance? **PRON XXIV. 21.** Of Resistance? Or if Mildness be an Evil in any

*— And Meddle not with them
 that are given to Change.*

AFTER a Storm of Twenty Years, when we are brought to the Haven where we wou'd be, and the Ship again is in safe Hands: When the People of all Sects, Parties, and Principles, dwell unmolested, every Man under his Vine, and under his Fig-tree: When we have nothing to fear but from our Selves, and nothing to wish for but the Continuance of that *Precious Life* to strengthen, what, under God, *She* has wrought for us, and to make us the Glory of all Lands: This, methinks, shou'd be a Time, when *Ephraim* and *Judah* shou'd give up all their Resentments, and cease from the Strife of Tongues; and not a Time to meditate a Change, and to prepare for putting out to Sea again. Because we have had One Revolution, Must we be perpetually Relapsing, and never think more of being

at Rest? Must we Remonstrate with the *Manna* in our Mouths, and Project Grievances that *are not*, and be putting our *Cases* of *Resistance*, when we have no Civil Evil to Resist? Or if Mildness be an Evil in any Government, Is it not the only One we have to complain of in This?

But since the Men of unclean Lips will be sowing Strife, and delight so immoderately in War, that, *if it be possible, and as much as lieth in them*, They will not live peaceably with all Men; nor acquiesce in those Laws they own to be the Measure of our Obedience: Since we have had such Pathetic Prefacing of late, such Blowing the Trumpet in *Zion*, not to Congratulate the Blessings we have been so long Strangers to, but to Blast them even in the Time of Vintage, and to Bewitch the People with Imaginary Fears of I know not What: It will not be Unseasonable I am sure, nor Unacceptable I hope, at least in this our Day, and before this Honourable Assembly, to Recommend the Things that belong to our Peace: To put the People in mind of their Duty and their Happiness: To be subject to Principalities and Powers, and to *Meddle not with them that are given to Change*.

In

In this, and the foregoing part of the Verse, we have the best Advice that the Wisdom of *Solomon*, with the Affection of a Father, cou'd draw up for a Son, in order to his happy Conduct thro' the World: *My Son, Fear thou the Lord and the King.* Where the Notion of a God prevails, our Duty to Him, in the first place, is Unquestionable: But that the King has a Right to our Obedience, in the next place, is not so Evident from Reason, and by some Men has been thought a *Hard Saying* to this Day. The *Lord* and the *King* therefore, in Holy Writ, are frequently thus Joyn'd together, to signify the Sacred Origin of Civil Power, and that we are to look upon the Supreme Magistrate, as God's Immediate Vice-gerent, and to Fear and Reverence him *as such.* *What therefore God hath joyn'd together, let no Man put asunder.* For that Obedience, which is struck out of bare human Authority, hath but a short Time to Live, and never continueth in One Stay: Nothing, but the *Fear of the King*, founded on the *Fear of the Lord*, can hold out against a shocking Temptation, and effectually restrain us from *Medling with them that are given to Change.* Religion and Loyalty are the Two Points commanded

in the Former and Affirmative Part of the Verse : And therefore must be the things re-
ferr'd to in this Latter and Negative Part of
the Precept ; For the better Operation of
which Disswative, I shall consider,

I. What it is to be *Given to Change*, and
upon what Grounds we may fairly suspect
Men to be *so Given*.

II. What it is to *Meddle* with these *Men of
Change*, and the Dangers we run by so Doing.

First then, I am to consider, What it is to
be *Given to Change*, and upon what Grounds
we may fairly suspect Men to be *so Given*.

There is no need of much Glossing upon
the Hebrew Word שונים *Shonim*. The Chal-
dee turns it *Fools* : The *Vulgar* Translates it
Detractors : We of Old render'd it *Seditious*,
and now, *Given to Change*. All which Ex-
pressions denote Men, more or less, of such
Factious, Restless Spirits, as will not be Sub-
ject for *Wrath*, or *Conscience*, or Any-sake :
Such as will not be content to Live, but in
a Storm : And are perpetually Blowing up
Divisions in Church or State, and Under-
mining that mutual Confidence between
Prince and People, which is the Chief Cor-
ner-

ner-Stone of publick Safety and Happiness. From the Word thus explain'd, I proceed to the Grounds, upon which we may fairly suspect *Men Given to Change*. And indeed they have so Notably distinguish'd themselves of late, by their Notions of *Religion* and *Government*, by their *Moderation* and *Modesty*, by their *Libels*, and the *Leaders* they have Lifted under, that 'tis hardly possible to mistake them for any other Sort of Men. And first, with respect to *Religion*.

The *Church of England*, High as it is, stands upon the Word of God, and the Practice of the Purest Times: And by the most Learned *Protestants* Abroad was, and is Celebrated, as the *Beauty of Holiness*, in Doctrine, Worship, and Government. When therefore, we see Men for Reforming away these primitive Glories, and for Stripping her to the Skin: when we see them for Bringing down *Jerusalem*, down even to the *Samaritan Model*, under Pretence of *Enlarging the Protestant Interest*, We may justly conclude them very Moderate Friends to the Constitution of our Church. There never was, nor never will be, a Religion perfect enough for the *Men Given to Change*: After all the Miracles in *Egypt*, at the *Red-Sea*,

*Sea, and the Glory of the Lord upon Mount Sinai, the Israelites of Latitude were for having Gods of their own making to go before them; And for the greater security of the Church of Israel, they seem to have a design of bringing in the Idolaters round about by a General Comprehension. And they succeeded so far, as to get good Aaron too into the Project: Who thus, poor Man! excuseth himself to Moses: ----- *Thou knowest the People, that they are set on Mischief; For they said unto me, Make us Gods, which shall go before us: ----- And I said unto them, Whosoever hath any Gold, let them break it off: So they gave it me: Then I cast it into the Fire, and there came out this Calf. A Glorious Exchange for the Worship of Israel, and as Goodly a Reason of the High-Priest for striking in with the Madness of the People! Thus we have known, in this our Land, such People of the Lord, run a Whoring after their own Inventions, and Spirited away through all the Forms of Godliness and Confusion; and when we see the same Enthusiastick Principles espous'd again, we have Reason to fear the like Reformation, with every Evil Work. Secondly,*

*Exod. 32. v. 22,
23 24.

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We must believe all Things, and hope all Things, before we can believe or hope, that the profess'd Despisers of the Liturgy and Government of our Church are not for a *Change*. For, unless Good-Nature gets the better of Religion, they cannot Wish well to a Church, They will not Communicate with; and therefore, if the *No-Well-wishers* are honest Men, and Act up to their Principles, they want nothing but a *Ministry* to complete their Wishes. For, **He that is not with me, saith our Lord and Master, is against me: And he that gathereth not with me, scattereth abroad.*

* Mat. 12.30.

As justly may we conclude the like of Them also, in the next place; who, being not of, but *in* the Church, subscribe her Articles, and Liturgy, and, by this sleight of Hand, stab her to the Heart in their Embraces: *Who privily bring in damnable Heresies, even denying the Lord that bought them, with a Kiss, and through Covetousness, with feigned Words make Merchandise of you.* The Primitive Liturgies were compos'd, not only for Unity and Order of Publick Devotion, but for a *Barrier* against all Innovations in the Faith; accordingly our Church takes in all the Ancient Creeds and Doxologies to the Ever-blessed Trinity: And therefore, I suppose,

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pose, the more Scrupulous and Conscientious sort of Hereticks are mostly to be met with in those Congregations, where no such *prescrib'd Forms* are made use of. But these, it seems, are Vain Words for the Safety of the Church, against some *Modern Arrians*: They can creep through all her Fences, to pluck off her Grapes, and subscribe those *Confessions of Faith*, which the *Old Arrians* cou'd not: And against their plain, obvious Sense, swallow them in a Meaning they in their *singular Wisdom* shall think most Agreeable to Scripture: A Wisdom, which no Oaths can hold, and as Destructive of Common Honesty, as it is of the Christian Faith. *From such turn away*: For who can question, whether such *Subscribers*, and their *Patrons*, were it in their Power, wou'd not *bind the strong Man*, and then *spoil his House*, and make it a *Den of Thieves*. But because it wou'd be tedious to dwell distinctly upon each of the *Parties* disaffected to our Church, I shall point them out under these general Remarks.

When you see *Some* for a *God without a Providence*, or *Natural Justice*, which is the same as no God at all, with respect to the Government of the World: And *Others*, for being Saved without a *Sacrifice for Sin*, with-

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out *Sacraments* and a *Gospel Righteousness* :
 When you see *Some* for calling in question
 the *Canon* of Scripture, or *Canonizing* their
 own Imaginations, and writing bitter things
 against *Creeds*, and *Creed-makers*, and the
 most Celebrated Fathers of the Primitive
 Church : And *Others*, for debasing the *Chri-
 stian Ministry*, and vilifying that *Order* of
 Men, as Dangerous and Unholy, or Useless
 and Insignificant ; and setting *Clergy* against
Clergy, and the *Laiety* and *Dissenters* against
 them all : When you find *Protestant* to be
 a *precious* Word and the *Shibboleth* of a *Tribe*,
 and under this *Denomination* many *Saints*,
 that wou'd not have pass'd for *Christians* in
 the first Ages ; and you hear this strange
Heterogeneous Body so zealously espous'd by
 Them, who have made Shipwrack of Faith,
 and a good Conscience ; that you cannot say a
 Just or Civil Thing of the *Establis'd Church*,
 but presently you are for *Un-Churching* the
Protestants Abroad, or Reflecting upon the
Toleration at Home : And lastly, When you
 see Men directing their Malice, and empty-
 ing their Quivers against the Two *Universi-
 ties*, the Famous Nurseries of true Religion
 and Loyalty, and never ill-spoken of, but
 by *Those*, who were *never of them*, or a Nu-

sance to them: Where you discover any of these Symptoms in a high Degree, you may fairly conclude, That the *Leprosie of Forty One* cleaveth unto them to this Day, and that they are *Given to Change*, not only in respect to the Government of the *Church*, but to That of the *State* also; which was the other Particular.

And here I need not say much: For he that fears the Lord upon *Church of England* Principles, cannot be a Rebel to the *State*; because he fears the King out of Conscience, in Obedience to the Lord, *by whom Kings reign*. And therefore, when you hear the People *take God's Name in vain*, and say, *By Us Kings reign*, you may be sure that *such People* are great Dealers in publick Confusion. For since *the Powers that are*, are from them, They may dispose of their *Own Anointed* as the Humour takes them. This is the *Scheme* of some *Changers*, and it is destructive of all Government; for the People are both Judge and Party, Supreme and Subject: Or rather, the King is the only Subject in the Kingdom; and the Kingdom of Darkness thus divided cannot stand. Secondly,

When you see all the Sails of Eloquence spread in the Commendation of a *Late Reign*,
and

and not a Word of *This*, the Glory of all Reigns, but *Fiery Tryal*, *Storm*, and *Horrible Tempest*, and weeping over *Jerusalem*, in the most beguiling strains of a sorrowful Spirit, because *she has known the Things that belong to her Peace*: What can you conclude of these ill-timed Lamentations, and Mourning, and *Wo*, but as a *Preface* to some Change, whereby to divert the sad Things in view?

Again, where you find it a Maxim, That nothing less than a *Total Subversion* of Government can justify *Resistance*, and yet the *Maxim-Makers* speaking *Evil of Dignities*, when not one Civil Right is invaded, and haranguing up the People against *Those in Authority*, by throwing *Folly* or *Treachery* upon all their Administration, and then leaving the Issue of their *Evil-speaking*, with great Resignation, to the Will of the Lord: When you hear the *Cry* of *Popery* reviv'd, the Old Signal to Rebellion; and Reviv'd too at a time, when we have all the possible Security against it that Law can give, and this Security strengthened also, by a *Perfect Friendship* between the House of *Hanover* and our Gracious Sovereign, who has nothing so much at Heart as Her Religion. In a word, when

you see a Set of Men, who seem to abhor Idols, never strain at Sacrilege, Lying, Slandering, and shedding of Blood for their own Glory and Advantage, you may rest satisfied, that such Men's Religion is Vain, and an Engine only to pull down the Government; for the things they delight in are as odious to God, as the Superstition and Idolatry they wou'd seem to abominate. We must not do Evil, that Good may come: And *it is better*, more for the Honour of Religion, and our exceeding great Reward, *if the Will of God be so*, to suffer for *Well-doing*, to be subject to Tyranny, than to be deliver'd by Rebellion. Thus I have shewn, what it is to be *Given to Change*, and upon what Grounds we may fairly suspect Men to be *so Given*. I proceed now to the other General: Which was to consider, what it is to *Meddle* with these *Men of Change*, and the Dangers we run by so doing.

The Chief Leaders of Rebellion seem to be look'd on here, as Men Wicked beyond the Redemption and Power of Argument, and therefore *Solomon* passeth them over, and chargeth his Son to have nothing to do with them: For the Principals, and the Associates in Treason were involv'd in the same Guilt, and wou'd
 sud-

suddenly be involved in the same Destruction. Now we may be Guilty of *Medling*, as many ways, as we may be Partakers of other Men's Sins: By Assisting them with our Advice, our Vote, our Money, or our Persons: By Crediting or Spreading their Reports: By speaking or writing in the Defence or Commendation of the Cause, or the Patrons of it. In a word, by being Privy to their Designs, without opposing or discovering them. But *O my Soul, come not Thou into their Secret*, any of these ways! *Depart, I pray you, from the Tents of these Wicked Men, and touch nothing of theirs, lest ye be consumed in all their Sins.* For they that will be *Medling* may read their Doom just after the Text, *Their Calamity shall rise suddenly, and who knoweth the Ruin of them both?* The First Argument therefore, to dissuade you from *Medling with them that are Given to Change*, shall be taken from the Divine Vengeance here threatned.

Rebellion is a most Presumptuous Sin; a Sin that strikes at the Authority of God himself: And of all others, a Sin the most destructive of Human Society; and therefore God is more than ordinarily concern'd to get Him Honour upon Rebels, and their Ac-
com-

complices, by sending down some signal Judgments upon them. And First,

Rebellion is a most Presumptuous Sin, as being a Complication of Villanies against the Light of Reason, and the most Express and Plain Revelation.

It is evident upon the least Reflection, that Man is made for Social Life, and if the Good of Society, the greatest of Worldly Ends, cannot be obtain'd without Obedience to Lawful Authority, It is as evident, that Rebellion is a Sin against the plain Light of Reason. And it is so frequently, so fully, and upon such dreadful Penalties so unexceptionably Forbidden by the Word of God, that I dare be bold to say, That Fornication and Perjury, or the Breach of any of the Ten Commandments, may be as plausibly defended from Scripture, as Rebellion. And, consequently, before a Man can entertain a Thought of lifting up his Hand against the *Lord's Anointed*, and of laying his Country in Blood and Confusion, he must be a Presumptuous and Consummate Sinner, and therefore ripe for the Divine Vengeance. But Secondly,

Rebellion strikes at the Authority of God himself. Every Sin is the Transgression of

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a Law; but Rebellion is not only a Violation of the Law, but violates the very Authority of the Law-giver, and would dethrone God himself. *For the Powers that be, are ordain'd of GOD, and by him Kings reign;* and therefore to Fight against that Deputed Visible Authority, by which the Supreme LORD of all Things governs the Kingdoms of the Earth, is as directly Fighting against God, as the Resisting a Vice-Roy is Resisting the King. And will not the Almighty Visit for such a Sin; a Sin that flies so directly in his Face? Will he not avenge his own Vicegerents, and pour down Vials full of Wrath upon the hairy Scalp of such a One as goeth on still in this Audacious Wickedness, and who will not have God himself to be King, but by *Contract*? *I tell you, that He will avenge them speedily,* and that too, in order to support his own Authority in the World. And therefore as thou wouldst not be the mark of Divine Vengeance, *Meddle not with them that are Given to Rebellion.* For 3dly,

It is a Sin, of all others, the most destructive of Human Society. Was it possible for a Man to deface the Beauty of the Natural World, to pervert the Courses of Sun and Moon, and to carry the Earth into the
midst

midst of the Sea, and should any one attempt it, Can we imagine that God would not make the *Attempter* an Example of his Vengeance? And is the Rebel less Guilty, that would dig up the Foundation of Government and Civil Happiness? That would turn the Moral World into Chaos and *Anarchy*, into a Wilderness of Savages? The Wars of Nation against Nation make indeed a Horrid Wast of Blood and Treasure; but still the Social Life is cultivated, the Foundation of Government standeth sure; Whereas Rebellion, not only makes the same or greater Devastation, but also makes *Root-and-Branch-Work* with Government it self, and disbands Society into a Pack of Robbers and Cut-Throats. For if one Subject may take up Arms against his Sovereign, another may Dethrone Him, and a third Him, and so on: From whence would follow such a wild Scene of successive Misery and Confusion, that Imagination it self cannot paint a wilder.

If then the GOD of Love and Order has provided so well for the Good of all his Creatures, and so stablish'd the Material World, *that it cannot be moved*; surely he has not built the Social World, or the Happiness of Mankind, upon so sandy a Foundation as
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the Caprice of the People, that it may be moved at any Time. And if those Actions are most Pleasing to God, which are most Beneficial to us; and those the most Offensive, which are most Pernicious to the Publick: Then we must conclude, that such as go about with Lies to disturb the Common Peace, and to turn, not only the House of God, but the whole Kingdom once more into a Den of Thieves, shall not go unpunish'd; *He will miserably destroy those Wicked Men.* And if we consult either the Sacred or Prophane Records, we shall find more Constant, and more Tragical Judgments upon Rebels, than upon any other sort of Men; infomuch that the Observation seem'd Common, even to a Proverb, *Had Zimri Peace, who slew his Master?* 2 Kings 9. 31.

But if this Extraordinary *Sudden Calamity*, threatned by *Solomon*, as the Judicial Consequence of Faction, will not deter you from *Medling*; consider some few of the Natural and Ordinary Consequences of Engaging with these *Men of Change*: And First, with respect to their Temporal Concerns.

Every Fool will be Medling, saith *Solomon*. Prov. 20. 3.
And when the Little Head is Touch'd with Politicks, the Pragmatical Thing is above
C its

its Trade, and streightway forgetteth what manner of Man he was: By the help of his own Glafs, a warm Imagination, and a weak Judgment, with some wretched Papers, he looks Wise enough in his own Eyes, to Counsel the Counsellors, and Teach the Senators Wisdom: He can hold forth for ever upon the Reasons of Peace and War, of Treaties and Alliances, and what not? He can dissect the Government to a Hair, and lay open ev'ry ill-affected Part, and direct to a Cure: He can foresee a Turn of Affairs, and the Downfall of This and That Great Man; but cannot see the Pit before him, and that he is Tumbling into a Jayl; for all the while his Eyes are so taken up *in the Ends of the Earth*, every thing at Home is neglected, and overlook'd in the height of his Speculations: The Debts grow on, and the Shop grows cold, and his Trade has made it self Wings, and fled away. And of this sort of *State-Fools*, whose Wisdom for the Publick has cloath'd them in Rags, we have great Abundance.

Consider likewise before you embark in a Faction, that the Men you are going over to, notwithstanding their Cry of Moderation, are us'd to run such Intolerable Lengths, when
up-

uppermost, either to gratify their Revenge, or perpetuate their ill-gotten Power, and do leave behind them such Monuments of Wast and Corruption in the Body Politick, that like a Consuming Fire, or a Sweeping Pestilence, they will hardly be forgotten to the Third or Fourth Generation of the True Lovers, either of God or their Country. And be you well assur'd, that the Usurpers, when once in Power, will do as much to suppress factious Principles, as ever they did to encourage them. Witness that First-Born of Usurpers, *Cromwell*, who was so heartily tired with the *Changers* of his Time, that cou'd he by his Witchcraft but have gain'd over the Royal Party, he wou'd have pull'd down the Sectaries that rais'd him, and set up the Church he pull'd down, which he plainly saw was the only sure and certain Friend to Government.

Again, By giving into a Faction you are in the greatest Danger of being Abus'd in your Judgment. For the Men, who make no Conscience of Rebellion, will never stick at Lying; because they can never hope to carry their Point without it. They must defame, and blacken, and dress up those in Power like Beasts of Prey, before they can set on

the People to Worry them. And when you have deliver'd up your Mind to the Impressions of Men, who have not known the Way of Truth: When the most Beneficent Designs are defil'd by filthy Dreamers, and the fairest Actions deform'd by an Evil Tongue, and nothing comes before you in its Native Colour, you will find it almost impossible to see through these Party-stains and Misrepresentations, and to form a Right Judgment against your Affections. You'll believe as the Faction teacheth, and then indeed you are fit for Popery, and prepar'd to swallow Contradictions as big as Transubstantiation: Prepar'd to believe, that the QUEEN can be worse than her Word, and do a hard Thing to any of her Subjects: To believe, that Paying off the publick Mortgage, Reducing our Expences, Improving our Commerce, and Easing our Taxes, is to Oppress and Ruin us: To believe, that Non-Resistance is Dangerous to Government, and that *Extortioners, Occasionalists, Changers*, and such as *fear* neither the *Lord* nor the *King*, are the Truest Friends to the Protestant Succession, and to the Church and Monarchy as by Law establish'd. But not to insist longer upon the natural Consequences of giving into

a Faction, I must tell you, in the last place, that from being Abus'd in your Judgment, you are in the ready way to be Debauch'd in your Morals, and to be Seduced from one Wickedness to another, till you are gradually prepar'd to commit all Iniquity with Greediness.

I make no question, but many of the *Men of Change*, in the late Rebellion of Infamous Memory, thought verily with *Hazael*, when they first engaged, that they cou'd never come to be such *Dogs*, as to do the things they came to do at last. They were made to believe, that Popery and Tyranny were at the Door, and their Liberties and Properties all at Stake; and so joyn'd Hand in Hand, with a design only to preserve their Rights, and the *Protestant* Religion. But by walking in the Counsel of those seducing Spirits, and by lending an Ear to their Godly Pretences, and incessant Lies and Slanders, they were Train'd on from one degree of Wickedness and Impudence to another, till in their own Conscience they were gone too far to be forgiven, and so at length came to sit in the seat of the Scornful, and to commit and justify the most horrid Rebellion, that ever was committed, since that of the
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Devil and his Angels. If then you have any Value for your Lives and Fortunes, for your Understanding, Faith and Morals: As you wou'd not make Shipwrack of whatsoever things are True, whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely and of good Report: In short, as you wou'd enjoy the pleasures of Peace, of a stable Judgment, and a quiet Mind: *Fear the LORD and the QUEEN, and meddle not with them that are given to Change.* And thus I have laid before you, what it is to be *Given to Change*, and upon what Grounds we may fairly suspect Men to be *so given*; and Secondly, what it is to *Meddle* with these *Men of Change*, and the Dangers we run by so doing.

And now considering the Constitution of our Government, and the Disposition of our Governour, and the Circumstances we are in, One wou'd think, there cou'd be no complaining in our Streets, not a Breath of Discontent stirring, not such a *Human Monster* in all *Great Britain*, as a *Man given to Change*. For the Government is the most easy and best temper'd Yoke that can be put upon the Necks of Subjects: and the Gover-

vernour of that true Moderation and Superior Sweetness, that if she cannot Charm the *strange Children*, she must Cloath them with Shame, and make a *Republican*, if possible, in Love with *Monarchy*. For by the help of her God *she hath leaped over a Wall*, and wrought a most Glorious Peace out of Darkness, and Difficulties almost Insuperable: She has provided us with all the means of Happiness, and now leaves it entirely to us, how to make our selves Safe and Happy, and Scorns any *other Guarranty*, but the *Divine Providence, and the Loyalty and Affection of her People*.

What Reward then shall we give unto the Lord and his Vice-gerent, for all the Benefits they have done unto us? The best return of Gratitude we can make, is to possess our Souls with a Warm and Lively Sense of the Blessings we enjoy, and the Hands by which the divine Providence is pleas'd to dispence them: Thankfully to acknowledge the Wise and Gracious Administration of her MAJESTY and her *Ministers*, and by our Prayers and Practice as heartily to endeavour the Quiet and Happiness of our Sovereign, as she does that of her Subjects. And in order to this, let not Groundless Jealousies

*lousies and Party-Rage be once Named a-
mongst you, as becometh Saints: As becom-
eth the Genuine Sons of the most Primitive
and Loyal Church of England: And for
such as have been deceiv'd by vain Words,
and led into Faction, by Pride or Envy, Am-
bition or Covetousness, or any other Temp-
tation, let them create Joy in Heaven and
Earth, by a timely Repentance and Loyalty.
Let all Bitterness, and Wrath, and Anger,
and Clamour, and Evil-speaking be put away
from you, with all Malice. And be ye kind
one to another, Tender-hearted, Forgiving
one another, even as God for Christ's Sake
hath Forgiven you.*

F I N I S.
